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Seven

THE "KNOW THYSELF" SERIES

LESSON NUMBER SIX

Ways

EXTEND YOUR HORIZONS

Living Things Must Grow

Eliminating the Spiritual Lag

To

The Divine Dissatisfaction

Your Private World

In Conclusion

Selfhood

REVELATION NUMBER 133

"IF I TAKE CARE OF MY CHARACTER, MY REPUTATION
WILL TAKE CARE OF ITSELF."

-- D. L. Moody

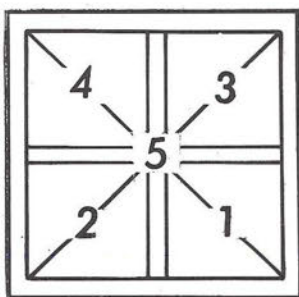
Beloved Centurion:

You will notice that instead of FRUIT OF THE SPIRIT, which was announced, the title of this lecture lesson which we bring to you is EXTEND YOUR HORIZONS. Your Instructor thought it wise to bring you this particular lesson at this stage of your development.

As we approach the end of this enormously important study, let us examine in review the quality we speak of as Character. What is it? We cannot see it, we cannot hear it, we cannot touch it; but still it is the most powerful of all which goes to make up your selfhood. It is the real you.

It is that which makes you honorable or dishonorable, kind or unkind, honest or dishonest, tolerant or intolerant, faithful or unfaithful; it is that which makes other people know whether you are patient, or impatient, charitable or selfish, childish or mature, petty or generous.

It is what we, as Companions in the Mayan Way of Life, have been taught to think of as the soul.



In the 31st Revelation, the Initiation of the Fourth and Fifth Degrees, you were given the four parts of being. They are symbolized by the figure at the left.

Number Three represents the part of your Being that we know as the Soul; the Soul Body, where Character (the recording Angel) and Creative Imagination dwell. Imagination is the Key to release Soul-Power.

A man's character is the real man inside, not that which we see outwardly. Let us all remember that every time we resist evil or temptation, we are building character and it is something that we must do for ourselves. No one can do it for us. We do not inherit it, we make it.

When the late J. P. Morgan was asked what he considered the best bank collateral, he replied, "Character". And to quote from my book, The Miracle Power, Roger Babson, the famous financier and Christian gentleman, says "Character is the best hedge against inflation." Please keep this in mind always. We never stop building Character.

As we meditate soberly on these thoughts, let us continue with our examination of selfhood in our earnest effort to develop and perfect that Miracle Power within. I ask that you give particular heed to the admonishments and rules given

in the last part of your lecture lesson, under the heading, "In Conclusion."

LIVING THINGS MUST GROW

We have already pointed out that life must keep extending itself, and that when it ceases to do so it is no longer alive. We have emphasized the principle that any distinguished selfhood you attain will come to be desired and followed by others. But your advancing excellence of living must increase in another way too. It must grow within itself, push out its own borders, extend its own horizons.

To most kinds of increase there are limits, but to this there is none. Acquiring wealth or place can only go so far, but the possibilities for self-improvement are infinite. Physical growth reaches its limit and runs its cycle, but the personal development can go on and on past any limits we know. I have had people come into my study at Headquarters in San Antonio and say, "Tell me, Miss Dawn, when does a person reach a stage in his development when he has learned 'everything'?" And I say to them, as I now say to you, Beloved Centurion, "Even the greatest educators, ministers of the gospel, and the great theologians are always seeking. We never learn all there is to know about Truth. The real true seeker never stops striving toward perfection and in so doing grows in character."

I once knew a farmer whose life ambition was to acquire all the land adjoining his own. He worked, and saved, and bought this piece and that piece of land bounding his own, and the scope of his possessions grew. Of course his ambition and effort had to grow too as he proceeded, because every time he added some acreage to what he already had, the boundaries grew larger. In time he owned a great deal of land, but his life had been paid for it, and it was a question whether it was worth the price. One day he found he had come to the end of his possibilities. He could no longer work and make enough to carry on his program. He could no longer make use even of what he had. In fact, he wasn't sure he cared to. Then he died, and the ambitious scheme became a memory. Even if he could have continued his plan indefinitely he would sometime have come to the end of the land that could be acquired.

With the acquiring of personal qualities it is very different. First, there is no known limit either to their number or the excellence. Second, if the belief of most thoughtful people in all lands and times is to be relied upon, there is nothing about them that passing from this life need interrupt. One discerning man of the past when told that he had only a few months more to live in this world only said, "Then I must get started with Sanskrit tomorrow." When Socrates in his death chamber was asked by one of his sorrowing friends how he wished them to bury him replied cheerfully, "As you please - if you can catch me."

There is just so much money in circulation, and no more. There are just so many acres of land in the country, and that is all. On them there is just so much movable property, and that is the end of the inventory. The same can be said of every impersonal value - it has its limit. But can you think of any such limits to wisdom, or good will, or integrity, or truth, or any of the fruits of the spirit? No, there are no dead ends to the roads of progress in the development of selfhood, and every goal reached only becomes a guidepost on the way to another.

Every person thinks his world is a pretty large one till he has explored it to its edge. It is said that one person can see another under favorable conditions up to about a mile away. We can see larger objects a few miles more, but not many. An outgoing ship after a while dips below the ocean rim. But if we go to that person a mile away, we find that there is another mile to see. And if we travel to what appears to be the earth-rim we only find that we have come in sight of another one farther on. Acquaintance with anything only makes one conscious of yet more with which to become acquainted. Every new step we take only deepens our sense of infinity.

Traveling on a highway one can at any given moment see only to the top of the next hill. If he were the first person who had ever traveled a highway, he might easily suppose that to be the end of the road. But as soon as he gets to the top of the next hill he finds that an extension has been added to things, and that the road runs on to the top of yet another hill. So it goes on and on. Horizons are not fixed but movable. They can be pushed out. Confronted by a tunnel, either in a hillside or a cemetery, one may assume it to be only a hole in the ground, and certainly the end of the way at last. But no, it emerges from the darkness on the other side and lo, still another landscape flooded with even brighter sunshine.

The limit of vision can be more quickly overcome by ascending to some great height. Climb a mountain, go to the top of a tall monument, stand on the roof of a skyscraper, or go up in a plane or a balloon, and the horizon will be pushed very far out all at once. One can see more in a single moment of exaltation than he might in long days of mere exploration. At any rate, horizons are elastic. One must push them out.

ELIMINATING THE SPIRITUAL LAG

If a person can remember fifty years back, he has seen the human race achieve more progress in the material field - science, discovery, invention, wealth and wealth-producing machinery, and material improvements, than it had done in all the world's history before that time. In other words, he has witnessed more than half of the world's material progress. He has seen the horizons of its physical interests pushed out more than a hundred percent within his lifetime.

Most of us feel that the world's spiritual horizons have not been pushed out so much, that there has been a distinct lag on the side of selfhood and personal excellence. What we call education has advanced unbelievably, and religious organizations have greatly increased in size and strength. But in the presence of all that war, crime, poverty, and other unhealthy conditions have grown worse instead of better. Evidently something is lacking. Education and religion should have overcome these things and removed their causes by now. Perhaps the element needed is the very thing we are considering in this series of lessons. Perhaps it is more height, depth, and breadth of personal excellence, more adequate selfhood, that would supply the lack and swing the balance the other way. Culture and religion need to have an intensified expression in the lives of individuals in order that they may also radiate better from the groups. Those of you who are using the truth of the Miracle Power perhaps even now are making yourselves a personal part of the solution of the most serious problem of the ages.

The Eastern and Western Hemispheres have each made great progress, but along

different lines. In the West we have made our amazing advances along mechanical, technical, industrial, and economic lines; and we have failed to keep up with ourselves in spiritual understanding and ethical values. In Eastern countries, such as India, Tibet, parts of China, and first and last pretty much all over Asia, marvelous spiritual developments have resulted from efforts as intense along those lines as ours have been along the material ones. In fact, every great world religion has come from that one continent. Why? Because the Asiatics very early discovered the soul and started cultivating it. Probably even the great religious developments of the past in this hemisphere - those of the Aztecs, Incas, and the Maya - really came from fires originally kindled before migrations from Asia took place.

So here are two hemispheres, each with great progress and achievement to its credit, but along different lines, and each with a viewpoint corresponding to its interests. Neither one is sufficient of itself to represent a complete and well-rounded viewpoint, for each fails to recognize certain areas of life that must be given a place in any kind of a real consideration. Instead of each being emphasized by one group to the disregard of the other, these two viewpoints need to be mingled in a common outlook. Each needs the other. That mutual need seems now to be beginning to be recognized by people of both hemispheres, and each is beginning to interest itself in some of the values acquired by the other. More and more of the material advantages of the West are appearing in the East, and more and more of the interest in spiritual culture long emphasized in the East is becoming apparent in the West. A union is taking place, and the result of it could be the Christianity of the New Testament perhaps.

If we were preparing a series of lessons for a person steeped in the teachings and practiced in the disciplines of one of the Eastern faiths, we might suggest that he extend his horizons of understanding of the service and help material progress can give the spirit. To you of a Western land it seems better today that we are surfeited with material things and advantages, and will do well to try to bring our spiritual qualities and powers up to the point where they can compare with and be used to control and safeguard our technical and material ones.

Consider any of the great spiritual leaders of the East, such as Jesus, Moses, Buddha, Confucius, Lao-tze, or Mohammed, and you will notice that while each worked in a little different area of thought and experience and did so by a little different method, one thing characterized them all. They all kept pushing out the horizon and moving into a larger field of vision, understanding, and action. Regardless of his name or sign, that is what every pioneer of selfhood must do. Each day his world should be a little larger than the day before, a little larger and therefore a little better.

That is why the disciples of Jesus, under the guidance they received, grew as they did. Look what happened to Simon, and John, and others. They changed so that in time one who had once known them could hardly believe they were the same persons. In fact, they were not the same, for growth produces a new person every day, so that he is no more the same than the rose is the bud that once occupied its place on the stem. The disciples were a group of men of whom it was once said that they were ignorant and unlearned, yet they became a group of religious statesmen who lived so largely and wrought so well that they actually turned the stream of human history into a new channel.

It was said of Buddha that wherever he went people followed him, whenever he spoke they hung upon his words, and when he had gone a benediction of peace seemed to hang over the place and the people. That is the contagion of a great self. It is like a warm wind blowing across a frozen landscape, or a breeze coming in from the sea on a hot night, or soft music drifting into a place where discordant voices have just been heard. Such is the influence of anyone who keeps extending the horizons of his selfhood.

THE DIVINE DISSATISFACTION

Perhaps you are one of the many who have been trying for years to reach the point where you would feel satisfied. You have never quite succeeded in doing so, have you? Let us hope you never do. To become satisfied would be about the worst thing that could happen to you. Why? Because if you became satisfied you would stop trying, and if you stopped trying, you would stop advancing. There is no such thing as standing still - if we do not go forward - we go backward.

Of course there is not much danger of your becoming satisfied with every condition all along the line. Not many people ever do. Here and there one becomes satisfied with himself, but the more one becomes satisfied with himself the less so he is likely to become with everything else. The good Creator simply has not built us with much capacity for satisfaction. There seems to be a kind of coiled spring of aspiration built into the human soul, and it keeps just enough pressure on us always to be pushing us on to some further effort. Because of its relentless pressure, the average person really accomplishes more than he ever thought he could.

A good example of this is the work of the American pioneer. He began by settling a few little places in the East, Southeast, and Southwest. He had no idea of the extent or possible future of the country. He just saw the wilderness there before him, kept wondering what was in it, and finally yielded to the call of its distances. He pushed into it, followed its rivers, climbed its mountains, and crossed its deserts. He would clear some ground, build a house, and start a settlement. Then when the place got going good he would declare that he needed more elbow room and start on again, leaving the beginnings of civilized life behind him and with only the unknown before him. He hardly realized what he was doing or why. He was not trying to be a world builder, and did not know he was one. He was just acting on the urges of that something within him which kept him dissatisfied, the mainspring of the spirit of the pioneer, the urge that made him always want to see if he couldn't do better farther on. It was a fierce and difficult progress, but he never stopped till he had pushed the last frontier into the sea.

But man did not stop with the conquest of his physical frontiers. When there were no more of them he started dreaming of the immaterial ones. What could be done about the healing of the body, the cultivating of the mind, and the improvement of his relations to his fellow human beings? What could be added to the sum and value of human thought and understanding? What could be done about the disciplining and empowering of the soul? How could life find larger and better expressions of its powers, talents, and possibilities? Such questions as these started him thinking of new frontiers that were at higher levels of experience rather than farther distances of space. The old coiled spring of aspiration had not lost its pressure, and this divine dissatisfaction has now turned out to be the mainspring of history.

Joaquin Miller caught the idea and expressed it in his majestic poem, Columbus. In that poem the little Spanish fleet is sailing Westward into unknown seas over a world mostly supposed to be flat. The sailors fear all kinds of dangers, including the possibility that they may reach the edge and fall off. Storms come, navigation difficulties arise, and men become mutinous. Pleas are made to the leader to reconsider his wild ideas and turn back. But he always has the same courageous and uncompromising answer, "Sail on." That is the pioneering spirit of the human race and the genius of its progress.

These are the ways the seeker for maximum selfhood works. He too is a navigator sailing an unknown sea, sometimes implored to turn back but always repeating the command to sail on. He too is a maker of new frontiers in a world the extent of which he does not know. There is nothing dull about his quest. He finds plenty of adventure along the way. He is working in a field others have thus far too much neglected but will not always continue to neglect. He is making discoveries of the utmost value to himself and the human race. But he cannot stop anywhere, even if he tries. The divine dissatisfaction will not let him. If he hesitates, the pressure of the coiled spring in his soul will push him into action again. He will think of something more he wants to know, something new he wants to do, some new reach of experience he wants to try.

You will notice all the way along in your program of development that when you have achieved something, however difficult and important, the matter somehow does not end there. You can see how much better even that thing can be done than you have yet done it, so you concern yourself with the improvement of your plans and techniques. Too, it has all suggested to you other possibilities of which you had never thought before. So you rest your tired self a little while, and then start moving on to pursue some new dream.

I once reached the end of the rainbow. I had always supposed it couldn't be done, and that the rainbow was of such a nature that the end of it is always far away, perhaps not anywhere in particular. But one day after a summer shower on a highway at the top of a hill I found myself literally standing in the end of a rainbow with its colors all around me. It was a wonderful experience, but it wasn't the finish of anything. There will always be more rainbows, you know.

If you are never satisfied with things as they are, don't worry or chide yourself. Congratulate yourself, for that is a great good fortune. It is a divine urge that keeps you forever looking past things as they are to the vision of things as they might be.

YOUR PRIVATE WORLD

Did you ever watch a baby chicken begin its life in this world of things? Here is an incubated egg. For three weeks a little organism was forming in that elliptical world of shell. It is now a fully formed baby chicken. At this moment a shell barely large enough for it to lie curled up in is its total world, but not for long. A little crack appears at one point in the shell. That small, temporary nub on the end of the baby chicken's bill, a part that will soon disappear after its work is done, has exerted enough pressure to make the first break in the shell. Gradually enough additional pressure is exerted to extend it. Muscular pressure lengthens the crack, and after a while the shell breaks apart, and a very weak

little creature, exhausted with his efforts to break out of a small world into a larger one, rolls out and lies very quiet while it gathers strength to get on its feet and make further investigations into this new life that has so quickly opened out before it, - a life that was not thrust upon it but into which it pushed itself. From that time on its world grows very rapidly, and it loses no time in getting started to make the most of existence - for a chicken.

At first, in the sense of selfhood, we find ourselves in personal worlds affording about as much reach of vision and freedom of expression as a baby chicken has before it breaks the confines of its first shell world. The soul has to break its prison and embark on the adventure of growth and expression. At each stage of its effort, its world becomes larger, more interesting, and fuller of worthwhile values.

The road leading forward through the areas of self-development is not overcrowded. The traffic is very heavy on the way to material satisfaction or gain, but it is not so here. There will be companions, but not so many but that there will be breathing space - and the companions you find will be the best to be had anywhere. You will make many friends, they will be true ones, and they and you will be very helpful to each other. You will also be spared the necessity of wasting your time and attention on associations not worth your while.

Never get the idea that it is a gloomy way of life that is being presented to you. Get acquainted with some of those who have followed it. You will discover that they are the happiest people you have ever known, and that they can be happy without going here or there to do so or spending money for shallow entertainment. You will find among them cleverness, art, sparkle, and wit that can stand up without artificial support.

So, consider your world. Is it what you want it to be? Are its values genuine? Is it beautiful, and true, and sure? Has it the right kind of human relations in it? Is it busy, and are its endeavors important and successful? Has it a place for the quieter and finer, yet stronger and firmer qualities of life? Has it reach and outlook? Is the view beautiful? Has it variety? Do the wise, the good, and the kind walk in it? Do the flowers of the heart grow there? Are its days fruitful and its nights peaceful? Are its hours rich and good to live? Are its thoughts important and good to think? Is it growing?

Whatever your world is right now, you have made it so. Whatever it is to be in the future, you will make that too. It is like an empty house you have moved into. It was you who decided what it should contain and how it should be arranged. If your world needs improving, work at it here and there as one might shift a picture, or change a rug, or move a piece of furniture, or redecorate a wall, or replace a vase. And, don't forget the flowers. If it is about what you want it to be, then try to keep it so and to extend its loveliness.

But remember that your world grows straight out of your own mind and heart. It is measured and patterned by what you yourself are rather than by what you think you see. In other words, it is an extension of yourself. Build your selfhood to a desirable pattern, and you will find that your world will soon take that pattern too.

A business house takes inventory every year. The stock is gone over and every item listed. How can you successfully carry on the business of living unless you do the same with your personal world. What have you on hand that you need, what that you do not need? What do you lack? When you determine these, you know what to do.

IN CONCLUSION

There is no fancy or high-sounding instruction that can be given for building and extending the self you were born to be - your maximum self. The matter resolves itself to this - begin, and keep on. The Grand Canyon has been cut across the great Southwest by one little river doing just that.

Watch your mind. Insist that it think clearly and that it complete its thoughts, and not stop with vague impressions. Insist that its concepts be strong, and that all the elements of good thinking be present and in place. Know what you think.

Watch your speech and see that it expressed your thoughts adequately and pleasingly. Do not sound off at every opportunity. Speak when you have occasion to, and when you do speak, let it be to the point and in terms that make your meaning understandable and unmistakable.

Observe the thought and speech patterns of those who think and speak well. Learn from them, and try to make yours as good. That will make your progress easier. Do not imitate; just learn to use in yourself the powers others use well.

Attend to what you see and hear. Let your mental impressions of it be vivid and definite. You never know when this or that item from your observations will meet some need, fit into some pattern, or bridge some gap in the solution of a problem. You will not soon or easily forget a name, face, fact, or thing that you have really focussed the camera of your mind upon, even for a moment.

Realize the importance of your part in every situation, and make it as strong and good as you can. Whatever scene you play in, and whatever your role, give it your best.

Realize that there are no ordinary days, insignificant occasions, or unimportant people. Every great day is so because someone makes it so. Every great occasion has taken its importance from what someone did with it. Every person you meet is one of the brotherhood, and it is only by accident that he is not an Aristotle, a Napoleon, or an Einstein.

Temper your thoughts and purposes with the warmth of a kindly heart. Watch people and things. Be interested in them, especially those who are unfortunate and have a poor chance. Think what is ahead of little children, and let your heart go out to them. Think how little is ahead here for the old, and let your heart go out to them.

If you have an opportunity to brighten a day for someone, reflect that it is a task than which none could be more important, and put all the ability, skill, and power you have into doing it well. If you make one tired face smile or one sad

heart sing, you are a great person and a credit and honor to your day.

Keep your personality and its interests well-rounded. Insist that each phase of your personality function in harmony with the unity of your life, and that each power keep in balance and play its part in the general process of living at your highest level and to the best effect.

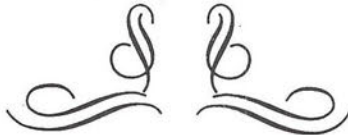
If you get tired, do not let your soul sag. Never lower the grade of your living to make it easier on yourself, for you won't. If the confusion becomes too great, or the load too heavy, slip away and rest, so that when you return to the scene of action you will still be at your best. Let yourself be seen by others only at your best. Let yourself be seen by yourself only at your best. Be careful how you talk and act in the face of disappointment or irritation. You are a king or a queen. Don't be caught without your crown. Also remember the king who would not have lost his crown if he hadn't stooped so low.

Enjoy your privilege of finding and passing on the good in life and things. It is really a thrilling way to live. Try to make your life shine in such a way that when you leave it will be as though the sun had gone behind a cloud.

Remember that you can succeed with all this only with the help of a Power greater than yourself. You are building selfhood. Then you need the Inventor of selfhood for an ally. Wherever your altar is, and whatever may be inscribed on it, visit it often. Light your candle there, - and then make others welcome to light their candles from yours.

As you look on the task you have set for yourself it may seem more than you can do. It would be if you proposed to do it all at once. But working day by day you will come to a time when you will look back over the years and wonder how you ever came so far.

We build a life as tiny creatures of the sea build coral islands - a little at a time. There is no need to be in a hurry. You have forever. Anyway, being in a hurry is a waste of time. Remember the Colorado River and the Grand Canyon - it is getting started - and keeping at it - that wins.



Dearly Beloved, we close our lecture lesson with this thought:

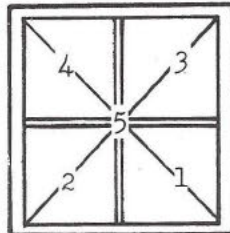
Keep it in mind all through your days; take hold of this simple but great thought and never let it go; it will sustain you in all that you do all through your life. Here is the Truth which I ask that you memorize:

"We shall never wander from Christ while we make character the end and aim of all our intellectual discipline and we shall never misconceive character while we hold fast to Christ and keep Him first in our motto and our hearts."

This is a great truth; use it, believe in it, and declare it to be true.

May God Bless You as you build the INNER
YOU to proportions of greatness.

YOUR CLASS INSTRUCTOR.



P.S. You will remember at the start of this series, I told you that at the close I would like for you to fill in the same Questionanalysis which you filled in when we began the study. It carries the same questions, so we are enclosing another form for your convenience. Please fill it in so that your instructor may have it. It is our desire to grade it and return it to you. Only in this manner are we able to note and record your progress. You are not compelled to do so. We request it only for your benefit.

Question Analysis

Know Thyself

Revelation 133

Please answer these questions at the conclusion of your study of this lesson. Think about them and answer each one frankly for they are for your development. If a "yes" or "no" answer does not suffice, you may comment further on the back of your Question Analysis.

Do you really want to improve yourself?	Yes _____	No _____
Are you eager for learning?	Yes _____	No _____
Do you know what wisdom is?	Yes _____	No _____
What is your objective in life?	Please comment on back	
Are there any limitations to how far you can go in self-development?	Yes _____	No _____
Do you become discouraged easily?	Yes _____	No _____
Do you believe in the creative power of the subconscious mind?	Yes _____	No _____
Do you know the effect of your thoughts upon your body?	Yes _____	No _____
Do you give up easily?	Yes _____	No _____
Do you feel self-sufficient and independent of others?	Yes _____	No _____
Are you satisfied with conditions in your own world?	Yes _____	No _____
Do you appreciate art?	Yes _____	No _____
Are you interested in other people?	Yes _____	No _____
Do you like children?	Yes _____	No _____
Are you interested in the happiness of others?	Yes _____	No _____
Do you make a habit of doing thoughtful things for others?	Yes _____	No _____
Do you try to change the lives of others?	Yes _____	No _____
Do you like to make new friends?	Yes _____	No _____
Do you appreciate others?	Yes _____	No _____
Do you enjoy giving service to others?	Yes _____	No _____
Do you know the three trinities of life?	Yes _____	No _____
What is needed in the world today to improve its condition?	Please comment on back	
Do you know yourself?	Yes _____	No _____